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WEEKLY REVIEW.

—ORTHODOX Hindoos believe that heaven and earth come together in Brahmins and in cows, and that worship rendered to these the gods consider as rendered to themselves. 'A feeling of the utmost consternation' is said to prevail among Hindoos at Allahabad, because of a recent decision of the High-Court that the killing of a cow is not punishable under the Penal Code. The Penal Code requires respect to be paid to the feeling of religious respect entertained by others toward this and that object, within certain limits; that is, if your disrespect to an object revered by others, is intended to irritate and lead to a breach of the peace, it is punishable. But that a people of beef-eaters should be expected to become vegetarians, lest they who worship the cow or the bull should be offended, is a kind of legislation we are hardly prepared for. Vegetarianism is a good thing, but if it is to be made a means of exalting superstition of the grossest type, Englishmen will demur. So far as we have observed cattle are better cared for in England, than they are among the Hindoos.

—IT is well to know how Roman Catholics are taught to regard Protestants. At the recent meeting of the Evangelical Alliance in Washington, Bishop Coxe of the Protestant Episcopal Church, in the course of an address on Ultramontanism, made these statements:—

I hold in my hand a book issued by the "Catholic Publication Society" in New York, and by affiliated publishers in Baltimore and Cincinnati. It is printed in Baltimore, under license of its late Archbishop (Bailey) and the certificate of his official censor, that it is unobjectionable—"*nihil obstat.*" It is a book of instruction for children. Its motto is (quoted from Benedict XIV) "We affirm that the greatest part of the damned are in hell, because they did not know those mysteries of faith which Christians must know and believe." What are these mysteries? Let us read this authorized Ultramontane school-book:

I quote (pp. 97-104) as follows:

"*Q.* Have Protestants any faith in Christ?

"*A.* They never had?

"*Q.* Why not?

"*A.* Because there never lived such a Christ as they imagine and believe in.

"*Q.* In what kind of a Christ do they believe?

"*A.* In such a one of whom they can make a liar, with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.

"*Q.* Will such a faith in such a Christ save Protestants?

"*A.* No sensible man will assert such an absurdity?

"*Q.* What will Christ say to them on the day of judgment?

"*A.* I know you not, because you never knew me.

. . . . . .

"*Q.* Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive they are forgiven them.'

"*A.* No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"*Q.* What follows from this?

"*A.* That they die in their sins and are damned."

Protestants would care less for this frightful calumny and barrier to all union, if the children of Catholics were taught to search the Scriptures and regard them as the standard of truth. Christ says, My words shall judge them in the last day, and the supreme need of men is to know the standard by which they are to be tried. The Christ that true Christians, be they Protestants or what not, "imagine and believe in" is the Christ who is delineated by the holy evangelists.

—YET the correspondent of the *Times* at Rome, says:—

Though not in the least predisposed to Catholicism, I am disposed to think that those who entertain apprehensions of danger to the Protestant religion from such friendly relations with the Pope take no account of the changes which time has wrought in the Catholic church, as well as in other churches. We have here a population and a Government as far as may be indisposed to Protestantism, and imbued with all the prejudices to which a people far less advanced in self-government than the English is liable, and yet we see every day the political power of the Church is less and less felt in the direction of public affairs, and that Italy more and more approaches the condition of England in this respect. If the dogmas of the Catholic faith are gaining ground in the minds of Catholics (of which I am not in a position to judge) *they certainly have no prejudicial effect on liberty of conscience or of action in any direction* Why there should be more to apprehend in England I cannot see. There is an objection of a purely political character in the present relations between Italy and the Papacy, but we have good reason to know that the cordiality between England and Italy is such that the desired recognition of the Vatican cannot in the slightest degree disturb it. England, in order to exchange Ministers with the Vatican, has no need to modify her well-known attitude on the subject of the temporal power.

With reference to the words we have italicized in the above, the change spoken of in the attitude of the Church of Rome, in no way implies a change in her teaching, her spirit, or the principles by which she is actuated. For these have been emphatically reiterated even by the present Pope in his encyclicals. What Romanists teach the children in the United States, they teach in Ireland and in England, and at the same time they teach them that the sword of the ruler is rightly placed at the disposition of the Church to root out heretics. But when the ruler happens to be Protestant, it is very important to obtain for Romanists the largest liberty and every kind of possible aid from the Government. There is a change of demeanour, a change of tone, but as regards belief and principles, Rome is what she claims to be, *semper eadem.*

—ON the 21st of last month Bishop French of the Lahore Diocese, after an Episcopate of ten years, resigned his Bishopric. It is gratifying to record that one of the latest acts of Bishop French was to comply with the request of the American Presbyterian Mission to open a New Mission Hospital of theirs at Ferozepore, giving at the same time a donation in aid of the building fund of their projected Church. The *Punjab Mission News* rightly says that "acts such as these of our Bishop go far to promote that "Unity of the Spirit" and to strengthen that "Bond of Peace," which all those who love the Lord long for." The *Mission News* adds:—

We have now to note a pleasant return made by our Presbyterian brethren at Ferozepore. They called a meeting, and after speeches full of kindly feeling for our late honoured and beloved Bishop, they collected fifty rupees in aid of "The Bishop French Memorial Fund," as a small token of their esteem for one whose loss they too feel to be personal.

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!

—BISHOP FRENCH came to India in 1850 as a missionary of the C. M. S. at the time of the Mutiny, in Agra:—

"He refused to enter the Fort, unless the Native Christians of the place were permitted to enter with him; and Mr. French was then the means of saving the lives not only of many Native Christians, but also of many English ladies and children, who without the services of the Native Christians would, many of them, have succumbed under the privations to which they were exposed during the siege. It is said that when he was in Agra, he worked 16 hours a day, in his school, in his study, in the pulpit, and in the bazaar; at Arabic, Persian, Sanskrit, as well as Urdu and Hindi, whilst carrying on his own studies at the same time in Greek, Latin and Hebrew, and writing five tracts and books, and preparing candidates for ordination."

In 1869 he founded St. John's Divinity College in Agra. To the period of his episcopacy just closed, the following valuable testimony is furnished by the *Punjab Mission News*:—

With unwearied patience, and fixed resolve to spend and be spent for Christ, he has traversed every year almost every district of the Punjab and Sindh, preaching everywhere in English and in the vernaculars, both on Sundays and week-days, in the pulpits of the churches, and often also in the streets and bazaars of Native towns, and holding confirmations, and visiting from house to house. His hospitality and his large-hearted liberality have become proverbial amongst us. His humility and gentleness and self-denial and his love have been sermons to all who beheld him, just as his words have been to all who heard him. During the hot weather he has

often sent his chaplains to the hills, and remained to take their services in the heat of the plains. During cholera seasons he has not only ministered spiritual comfort to the sick and dying, but has taken off his coat to rub the limbs of soldiers, and to afford them relief during their agony in the hospitals. His courage in rebuking sin, and his firmness in administering ecclesiastical censure and rebuke, in cases of open profligacy and vice, amongst the great, as well as amongst the poor, have been repeatedly experienced. In all things he has endeavoured to show himself a pattern as a Bishop, as he sought to be before as a missionary, in his "teaching, conduct, purpose, faith, long-suffering, patience, and suffering." Holding firmly to the doctrines of God's Holy Word, he has never willingly or knowingly allowed the slightest deviation from hem in anything.

—We learn from a correspondent that a photograph group of the Bengal Methodist Conference was taken at Calcutta by Messrs. Bourne & Shepherd, of whom copies may be had at Rs. 2 each. The Conference chose Rev. C. P. Hard fraternal delegate to the South India Conference meeting next Thursday at Poona. Rev. Dennis Osborne presided most efficiently and acceptably, and thanks were tendered him by a rising vote. Thanks were voted to the Rev. J. M. Thoburn, Jr., his flock and friends for the hospitable entertainment extended to the members. We take the following from the *Indian Witness*:—

The Conference asked the General Conference to establish an order of deaconesses and to give them power to administer the Sacraments in Zenanas. The discussion of this subject was warm and thorough, and the necessity for such a step was quite generally regarded as very pressing. The Bishop and Boundary questions, and the separation of Burmah and Malaysia into a separate Mission, were also recommended to the General Conference.

A scale of salaries for missionaries in Native work was recommended, rising after five years' service and again after ten. As there are allowances for children, we see not why this rise should be. From the *Indian Witness* we take the following statistics:—

Members and Probationers (English) ...		708
Paid for Ministerial support by these English Churches ...	Rs.	29,465
For Local Missions by English Churches		4,231
For Building, etc. ...	„	5,650
Paid on Indebtedness ...	„	1,468
For Current Expenses ...	„	13,182
Native Christians Full Members ...		211
„ „ Probationers ...		345
Baptisms during the year (from Hinduism)		46
Baptisms (from Mahommedanism) ...		21
Baptized Native children in Conference		240
Native Sunday Schools		11
Scholars		875
English Sunday Schools		15
Scholars		1,154

The following Examining Board was appointed to conduct all Conference examinations: Messrs. McCoy, Osborne, Vardon, Meik, Oldham, DeSouza.

—A FRIEND writes us:—

"The business of the Conference was transacted with a smoothness, order and efficiency that reflect great credit on the infant organization. South India need have no anxiety about the future of her firstborn. Already outranking her mother in extent of territory, number of districts, workers, &c., the Bengal Conference promises to be herself the prolific mother of many Conferences in the years to come."

—We approve entirely of a letter in the last *Indian Witness* by Rev. D. O. Ernsberger, on the subject of mission salaries above referred to. He calls in question these two principles: 1st, Making something besides their needs, the basis of inequality in the salaries; 2nd, Rewarding with rupees efficiency in the work of God.

—The *Indian Christian Herald* estimates that between 30 and 40 of the National Congress Delegates were Native Christians. Say 1 in 15, which shows to how great an extent the Native Christians of India have the confidence of their fellow-countrymen; it is believed that they have at heart the welfare of the country.

—A NOTICE will be found in another column of a Lecture by Rev. J. Abbott on "The Sadhu." The Hindu conception of what constitutes a saintly man was faithfully described, and the Christian idea of the same was also portrayed. The Hindoos attach very much importance to the external signs of unworldiness and mortification of the flesh, and it is difficult for them to find *Sadhuhood* in a decently dressed person. On the Saturday preceding, the Rev. Mr. Lateward gave a Lecture on Avatars in which he treated of the Incarnations of Vishnu, and of man's need of an Incarnation in whom the true character of the Deity may find such expression as is suited to the condition of men. We are glad to see an increasing good attendance at these Saturday evening Lectures. The Rev. Mr. Bell will lecture this evening at 8 o'clock on "Knowledge and Faith."

—Fatal accidents have been reported from Calcutta and from Madras within a few days, in connection with Steeple-Chases. In the Madras Race four horses fell, one was killed, and the rider of the latter is not expected to live. These trifles do not damp the enthusiasm of the turfites.

—The article in our last on "Hatred" should have been accredited to the *Epiphany*.

—In the statement about lay-delegates from the Calcutta Conference to the General Conference, for Miss Thoburn, read Mrs. Thoburn.

APPOINTMENTS OF THE BENGAL M. E. CONFERENCE FOR 1888.

AJMERE DISTRICT, C. P. HARD.—P. E.

Ajmere English Circuit ...	E Jeffries.
„ Native Circuit and Boys' Orphanage	C. P. Hard, F. J. Blewitt.
„ Village Work ...	J. Samuel.
Bhurtpore Mission ...	Paul Singh.
Burhanpore Mission ...	A. S. E. Vardon.
Jubbulpore and Railway Circuit	M. Tindale.
Khandwa Mission ...	J. D. Webb, One to be supplied.
Mhow, English Church and Native Mission	T. E. F. Morton.
L. R. Janney ...	Supernumerary.
A. G. Creamer ...	Do.

BURMAH DISTRICT, W. F. OLDHAM.—P. E.

Rangoon, English Church...	S. P. Long.
„ Tounghoo (Burmese Mission)	L. H. Koepsell.
„ Seamen's Misson...	To be supplied.
„ Tamil and Telugu Mission	Do.
Singapore, English Church and Chinese Mission	W. F. Oldham. One to be supplied.
„ Anglo-Chinese School	R. W. Munson.
Penang ...	To be supplied.

CALCUTTA DISTRICT, J. M. THOBURN, Jr.—P. E.

Asansol ...	W. P. Byers.
Calcutta, Bengali Mission and Pakour Circuit	J. P. Meik, S. N. Dass, P. C. Nath.
Calcutta, English Church...	F. W. Warne.
„ Hindustani Mission	To be supplied.
„ Hasting's Seamen's Mission	Neils Madsen.
„ Lal Bazar ...	R. H. Craig.
Agent Conference (On leave to America)	J. M. Thoburn.
Editor, *Indian Witness* ...	F. L. McCoy.
Agent Methodist Publishing House	C. M. Miller.
Principal, Calcutta Boys' School	W. A. Carroll.
Ray Allen ...	Supernumerary.

MUSSOORIE DISTRICT, D. OSBORNE.—P. E.

Allahabad, English Church	F. D. Newhouse.
Deoband ...	A. Gilruth.
Hardwar ...	To be supplied.
Lahore, English Church ...	E. S. Busby.
„ Hindustani Mission...	C. H. Plomer.
Multan ...	C. G. Conklin.
Mussoorie, English Church	To be supplied.
„ and Rajpore Mission	To be supplied.
Roorkee ...	C. W. De'Souza.
Principal Philander Smith Institute, Mussoorie	W. G. T. Mulligan (Lay Missionary.)

W. F. M. S.

AJMERE DISTRICT.

Girls' School and Zenana Work, Ajmere	Mrs. Hard. Mrs. Blewitt. Mrs. Rebecca Samuel.
Zenana Work, Burhanpore ...	Mrs. Vardon.
Girls' School and Zenana Work, Khandwa	Mrs. Webb.

BURMAH DISTRICT.

Rangoon Girls' School ...	Miss J. E. Wisner. Miss Files.
Chinese Mission, Singapore	Miss S. Blackmore. Mrs. C. Munson Mrs. West.

CALCUTTA DISTRICT.

Calcutta Girls' School ...	Miss M. C. Hedrick.
Bengali Girl's School, Zenana Work	Mrs J. P. Meik (Editor Bengali Woman's Friend.) Mrs S. N. Dass.

MUSSOORIE DISTRICT.

Zenana Work, Deoband...	Mrs. Gilruth.
Bengali Girls' School and Zenana Work, Lahore.	Mrs. Plomer.
City Girls' School and Zenana Work, Roorkee	Mrs. DeSouza.

NOTICES OF BOOKS AND REPORTS.

The *Theological Reformer*, Glasgow, Oct. No. 2. This appears to be a new publication. The editor does not appear to us to have the qualities desirable in a reformer. The first article, five columns long, is on "Errors of Methodist Doctrine." Here we read such surprising things as the following: "As regards the Atonement,—Papists, Methodists and Unitarians scorn it and trample it under foot, as not given by Christ nor required by God to make it

ASIATIC SOCIETY MUMBAI
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possible for sin to be forgiven." The next article is on Mr. Spurgeon's teaching; here we read: "All the good Mr. Spurgeon has done as to conversions, has been effected by stealing Arminian views which help to conceal the devil's cloven feet that Mr. S. has on him." Mr. Spurgeon is classed with Bradlaugh, Spinoza, Mill, Comte, etc. John Calvin never was converted, but was all his life an ungodly man. The next article is about that "ungodly sect" the Campbellites. Next, the Salvation Army are summoned to the bar and condemned as no better than Methodists. The next article is on Repentance, and the writer takes occasion to scourge not himself but a host of others. "The way a man is to repent is to believe in Christ our Lord." Before that no repentance. But to turn to God is to turn from sin, and a man must know sin before he will turn from it. Those that were pricked in their hearts on the Day of Pentecost, cried out, What shall we do to be saved? The mind is changed regarding sin, self, the world as well as with regard to God. The next article is on Saving Faith, which is described as "knowing that eternal life is given unto you in the free gift of the Son of God as a propitiation for your sins."

Rajmarg. Dec. (Mar.) Contents: Editorial Table. To-day. Words to our Christians. Walking with God. Behold the Man, IX. Ancedotes.

Report of the Union Sunday School; Madras, for 1885-8. This Sunday School is taught by 8 Native Christians, of 6 different Missions, and contains 49 scholars of 7 different denominations. The school is not self-supporting; but is supported by subscriptions, donations, &c.

PROSPECTUS of the Methodist Episcopal Girls' School, Rangoon. Miss Wisner, Principal. The Boarding and Orphan Departments are now separate. The Government curriculum is followed. Religion is doubtless a part of the instruction, but we fail to find any thing regarding it in this Prospectus.

REMARKS on Ch. IX of Mr. Cotton's "New India." We think that Mr. Cotton has laid himself open to these strictures, and that he will do well to revise his statements, in another edition.

Report of the Kumbulliatola Boys' Reading Club. This library is in some quarter of Calcutta, and is used by students. The Report gives the names of 3 or 400 European and Native gentlemen who have given it books or money.

First Annual Report of Dr. P. T. Wilson's Medical Mission, Agra. In May, 1886, Dr. Wilson opened a charitable dispensary in Agra, and in that year treated 5,4 6 new patients. During 1887 a Medical Mission has been carried on without visible prearranged means for its sustenance or the support of the missionary; but the latter records to the praise of God that the necessary means were supplied. Daily, a short service has been held with the patients. During the year there were 14,817 new cases and an attendance of 27,763.

WE are favoured with copies of the following: *Rajmarg*, Dec. Journal of the Bombay Natural History Society. *Progress*, Jan. Letter to Merchants. Guided Step by Step.

INTERNATIONAL BIBLE STUDY.

January 29, 1888.—„—*Matt.* 16: 13-28.

See last Guardian.

February 5.——„——*Matt* 17: 1-13.

Commit verses 4, 5.

GOLDEN TEXT: "And there came a voice out of the cloud, saying, This is my beloved Son; hear him."—Luke 9: 35.

After six days. About an eight days after, says Luke. About a week after. This Transfiguration scene was perhaps on the day we call the Lord's Day. Jesus took Peter, James and John, and ascended with them a high mountain, apart from the observation of men, probably on the north-east of the Sea of Galilee. On several occasions these three disciples had the privilege of accompanying Jesus, when the others were not with him. Our Lord found in them perhaps more teachableness, hearts more open to the mysteries of the kingdom. Went up into a mountain to pray, says Luke.

"And he was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." Jesus was praying; the others after praying, had gone to sleep. "When they were awake they saw his glory. And behold there appeared unto them Moses and Elias talking with him." This transformation took place suddenly, like that of believers mentioned in 1 Cor. 15: 51, 52, 'in the twinkling of an eye.' It is something outside of our experience, so far, and we cannot easily understand it. His person was radiant, light-giving. If it were night-time, the mountain-top would be lighted up by the radiancy of His person. If He had appeared thus to the Jews, it would have been more like the Messiah of their expectations. But this was the glory that He laid aside that He might be in fashion as a man. His raiment shone, because of the light that shone through it. Moses had died 1500 years before, but of his sepulchre knew no man; Elijah had ascended up on high 800 years B C. The subject of their conversation is mentioned; they were speaking of the decease which Jesus should accomplish at Jerusalem. They represented the Church of Christ's antecedence. Their thoughts were given to His death, not to the visible glory of Christ. Men in the flesh would have been overwhelmed by this external glory; these translated men were absorbed by the thought of the humiliations of Calvary.

Peter speaks. Peter cannot do without speaking, even in the presence of his transfigured Lord. "Lord, it is good for us to be here." Yes, this was better than Bethel when Jacob exclaimed, This is none other than the house of God, this is the gate of heaven. It is good to be on the Mount of Transfiguration if it unfit us not for the plains below. "If thou wilt, let us make here three tabernacles; one for thee and one for Moses and one for Elijah." The feast of tabernacles was at hand. Peter probably thought that Moses and Elijah had come to stay and accompany Jesus to Jerusalem, or at least remain here till others might come and behold this great sight; for the two appeared in glory They appeared about to depart when Peter said this, Luke 9: 33. He knew not what he said, for he knew not the purport of their coming.

"While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud which said, This is my beloved Son in whom I am well-pleased; hear ye him." We are told in the Mosaic record, that God from time to time descended in a cloud, made bright by His presence. He dwelleth in light unapproachable Moses had said, A prophet shall the Lord God raise unto you, like unto me, (a law-giver, the founder of a dispensation); him shall ye hear in all things. Jesus is that Prophet, and the Father reiterates the words of Moses, "him shall ye hear" Moses was not called Son of God; Jesus is God's beloved Son, though the Pharisees regard him not, the Scribes see no beauty in him that they should desire him and the priests despise and reject him. Hearing this voice of the Most High the disciples fell prostrate, little thinking that the same divine voice had been constantly speaking to them in Christ. Jesus came and touched them saying, Arise, and be not afraid. Moses and Elijah were no longer there; the cloud of the Presence was no longer there; they saw Jesus only.

They began to descend the mountain, and in the way Jesus said, Tell the vision to no man until the Son of Man be risen again from the dead. His humiliating death would be a greater trial and mystery to them, if they now heard about his glorious transformation.

Peter, thirty years later, in his second epistle refers to this scene as proving that they, the apostles, were not following cunningly-devised fables, when they spoke of the glorious coming of Christ. They had seen it, in a figure.

The three disciples had heard the Scribes say that Elijah was to appear before the advent of the Lord of glory. Malachi had announced it. Jesus intimates that John the Baptist had come in the spirit and power of Elijah. Men knew him not as such, because their hearts were little disposed to the truth. "They have done unto him whatsoever they listed." Likewise also shall the Son of man suffer of them.

We are to carry with us, as we read the story of Jesus, the recollection of this apotheosis, if we may so speak of it; rather of the glory which He had with the Father and which He laid aside to come and dwell with us. The recollection of this will enhance the value of His ordinary work and word, and help us to appreciate the greatness of His condescension and self-denial. In the experience of Christians there is often a wonderful transfiguration hour, bringing us at once to perceive the divine majesty of Jesus and our own union with him in the heavenlies. Let no one be content without such an experience, for it is given to us, as it was to Peter, James and John.

ARCHIVE COPY

The Bombay Guardian.

SATURDAY, JANUARY 28, 1888.

AMUSEMENTS.

Business and diversion are like the two scales of a balance needing to be kept in equipoise. Men are always trying to escape the contingency that depresses the business scale and lightens that of diversion. As a general rule, men find that it will not do to give themselves wholly to diversion, for business must supply the means of diversion, and when the latter is without any contrast it loses its power to cheer. That which now entertains, after a little, ceases to entertain; and where a good many are simultaneously cultivating some form of diversion, their interests often clash, and the thing that should have gladdened becomes a cause of sadness. This matter of amusement is found to require a good deal of attention, and in pursuit of pleasure men need to have a good many strings to their bow. Life, mere life, is anything but joyous; there is in fact a tendency to depression, that needs to be very vigilantly battled with, by seeking excitement in this or in that, here or there; and the world, as represented by the newspaper, presents the spectacle of a great armoury with an immense variety of weapons with which people are battling with the ennui, the weariness, the bondage of life. The happiest man, or the least unhappy, is the one who knows best how to save his mind from preying upon itself, by resorting from one excitement to another, from one form of festivity to another, and secure in rapid succession the gratification of many tastes. Everything is perishing; riches take wings and fly away; the wine that to-day exhilirates soon makes a slave of us; the water of life evaporates; the illusions of youth vanish; you pass from scene to scene, from one society to another; everything is transitory, fleeting, ready to vanish away; we have no guarantee that we shall see to-morrow; multitudes are bankrupt, disappointed, and testify that life is not worth living; to make head against all these things and keep ourselves in good cheer, requires great attention to the matter of diversion, careful banding together that we may help and encourage one another in this warfare. At a certain age it may be easy to secure the equilibrium of business and pleasure; but the things that fill the former scale, get heavier and heavier, and those that fill the latter, get lighter and lighter. The highest rewards of society are for the man who shall invent a new pleasure; the inventiveness of men is taxed to the utmost to secure the means of killing time, so that it may not kill us.

To any one who is willing to hear it there comes a voice from the skies, to this effect: "Love not the world neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world." This is a hard saying, love not the things of the world, the things that appeal to our senses, that stimulate desire, that claim to be enriching, elevating, aggrandizing; if we are not to value these and seek enjoyment in these, what is there then for us? "If any man thirst let him come unto me and drink. Come and ye shall find rest for your souls. My people shall be satisfied with my goodness." What is the gospel, the glad tidings, but the announcement that all our nature demands is given in Christ. The prophecy of his salvation says, Wherefore do ye spend money for that which is not bread and your labour for that which satisfieth not? My peace I give unto you. That my joy may be fulfilled in them. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

The reason why so many Christians are tempted to seek diversions, and actually find pleasure in the same amusements that the world runs after, is that half-faith in Christ is much more common than a real faith. May I not do this? May I not do that? Is there any harm in this or in that? are questions dictated by the fact that these Christians know not the fulness of Christ, His peace, His joy, His satisfaction? It seems to the world that these Christians are more covetous than they themselves are; for they covet only the things of this world, but Christians, having professedly all good in Christ, are eager for worldly good. Christians will have power over the world, when they show it that Christ satisfies them; that they are under no necessity of seeking excitement, diversion, elevation of spirit, delight or recreation in the things of the world. The passionate pursuit of pleasure is what hinders the great majority from giving heed to the messege of salvation. Shall we encourage them in thinking that these things are worthy of pursuit, that these constitute the cream of life? Nay, we need to show them that we have an invincible joy, a joy not to be dethroned, though the fig-tree blossom not, the vine be fruitless, the flock be cut off, privation, desolation, oppression our lot. Is the Christian dependent for entertainment, for hilarity, for excitement, for mirth, upon the very things in which worldly men and women find their enjoyment. Christ knows how to give His people a joy of heart that causes their faces to radiate cheerfulness, and speaks of a store inexhaustible, of riches unsearchable. Alas! do not too many betray Christ to his enemies by letting it be thought that they need the amusements that others are eagerly pursuing?

REMINISCENCES BY AN INDIAN MISSIONARY OF 1839.

Gungaram, Evangelist of Gujarat.

(Continued from our last)

Shortly after becoming a Christian, he had his faith and loyalty to Christ put to a severe test. A native society had been formed in Surat by the most advanced Hindus for the reformation of religion. It was based on eclecticism, making Reason the only umpire in religious matters excluding all the supernatural and revealed. Gungaram went to see the assembly and if need be discuss and testify. He was alone *for* Christ, whilst all were against Christ. They argued with him and treated him with some contempt. After they had tried to shake his faith they put to him the question, "Why do you deem other religions false, and Christianity true?" He replied, "Christ Himself comes and tells me so, and I see Him." The answer excited ridicule, but it was truly said. Christ was to him a visible Reality, a true Witness, a present Person. Philosophy will not brook such an answer, but does not Christ put the seal on it which He put on the Apostle's confession "Blessed art thou, Simon Barjona, flesh and blood hath not revealed it unto thee?" He paid a second visit. One of the assembly argued in defence of Idolatry. Gungaram remarked, "As a man will not leave his solid, wholesome food to fill his mouth with dust, so a man who has the knowledge of God will not give up that knowledge to serve idols."

He went a third time. Without waiting to be questioned he said "The heart of man is full of sin and error. He can only be delivered by acquaintance with a true Teacher—a righeous—a sinless one. Without such an intercourse, his old sinful disposition will remain. Man must reflect and seek mercy in order to find. He who enters into religious matters without thought will be like a man who seeking for a pillar of salt in the sea loses himself in the search and is drowned. The soul is bound by the bonds of ignorance from which it needs to be set free." A Hindu asked, "How may the soul be loosed from these bonds?" The Christian answered without hesitation "By the grace of Jesus." The answer received derision, but such testimony was worthy of everlasting remembrance. Gungaram suffered also social and domestic trials.

When he returned to his native village with the name of a Christian, and functions of a Christian teacher, his mother and sister came to him urging him to retrace his steps into caste and abide with them. With dishevelled hair and in tears they used all arguments, and gave abundant promises of not interfering with his religion. His heart was touched, he also, as they, shed tears, but while promising to continue in his love and care for them he assured them he had begun the life of a believer in Christ and could not renounce Him.

Gangaram's public course was beset with difficulties and dangers. He found himself prevented from drawing water from the public wells; was at times refused the sale of rice for his daily meals; at times his touch was avoided.

On one occasion the writer went with him into the quarter where the outcasts reside. On coming out the villagers withdrew from us, as though our shadow would defile them. They combined to give no water, nor rice, nor food for cooking. They also shut their ears against hearing. With the progress of the mission these difficulties increased. On one occasion the natives proceeded to violence; a money-lender struck down one of the converts. The inhabitants conspired to discontinue all dealings.

A trial at the English Court ensued. Gungaram was made the representative of the whole Christian community. The case was successful: since then no attempt has been made to deprive the Christians of their civil rights

Gungaram's personal dangers were not few. On one occasion his path lay along a narrow lane, the entrance into which was near his village. His enemies knowing his intended journey were prepared sword in hand to strike him as he entered and concealed themselves for that purpose. Providentially there was a gap in the hedge which Gungaram knew of and which he entered for convenience sake, quite unconscious of his danger, and thereby escaped. (Reproach and violence and watchful enmity were for a long time the earthly reward of having embraced the religion of the English.)

We had full confidence to send him to the very borders of Guzerat on evangelistic tours. His tact and travelling experience and capability of fatigue, together with his zeal and love, qualified him for this special work.

Nothing in the history of Indian missions could exceed the interest awakened on his return from these tours. As he related his discussions with the people, his hopeful conversations with solitary inquirers after which

all the brethren united in fervent supplication for the Divine Blessing to follow his labours.

A few remarks on the character of Gungaram will close this sketch.

1. Great strength of mind. There was one sad exception. At one time he fell into the flatterer's net. The people persuaded him to put on the sacred string, and give up mission work. He might, they said, retain his religion, yet dwell among them. He yielded or seemed to yield and put on the symbol of caste. We feared lest he should become one of the many who depart from the faith. The aberration was however brief. I went to him surrounded by his friends, and said to him "Gungaram, what would your first Teacher say, if from Heaven, he could look down and see you in this state?" The arrow went to his heart He saw that he was in one of the bye-ways of the Pilgrim's Progress, and retraced his steps.

2 He possessed much of the tender and pitiful elements of character He pitied the poor, the weak, the suffering, the wandering, the outcast. I give one illustration. On coming to the banks of the Mahi River, he saw a man prostrated on the shore, with the tide fast advancing on him. He went up to him, and saw that he could not move, his ancles were transfixed with spikes—a punishment under native rule. He took up the wretched criminal, who was then awaiting death, and bore him to a place of safety. With the same pitifulness, he beheld the people around him, in error, in flagrant sin, and strove to save them. He sought converts, watched over them, and reclaimed them when gone astray.

3. He exhibited much veneration. (This attached itself to moral qualities.) He venerated God as the High and Holy One. He venerated Christ as "The Harmless, Undefiled, and Separate from sinners." He venerated good men, especially his teachers, as reflecting the image of Christ. The expression of his features, the tone of his voice, his whole being evinced a mind subdued to the high and holy qualities that make the Christian character. He entertained a reverential love to English Christians He had a quick perception of those who reflected the image of their Saviour. He went on a visit to Bombay, and formed an acquaintance with a Free Church minister by whom he was received fraternally. He returned saying, "Mr.——was so kind and gracious and loving that I felt as though I saw the Lord Jesus Christ." As we have seen, his attachment to his former teacher saved him from a further plunge into the world. Loyal love had much to do with his enduring to the end. This veneration expressed itself particularly in prayer.

No one could have heard him pray alone or in the assembly without feeling that he was not praying to an Unknown God but to One Whom he well knew; not to the Christ who was gone, but who was still with him and all believers to the end of the world,—not to a Spirit whom he could not receive, but One Who dwelt with him and was in him.

4. He manifested brotherly love. He was glad to render any offices of service to his brethren, to shew sympathy, to cover failings. He was seen at his best and brightest when dispensing at a love-feast, where caste was openly broken, and in Christ's name all sat and ate food together—serving and being served. Then was it felt that Christ was in the place, and that His mighty name alone had subverted the strong institute of ages, and given in its stead the ministry of love. This love expressed itself strongly in forgiveness. At one time he was fearfully wronged, but he never bore malice against the ill-doer. His principle was —"Forgive us our trespasses, as we forgive."

Thus have we looked upon a living stone, cut out of the quarry of Hindu nature—the godless, knowing God, the Christless holding Christ, the man of caste becoming a loving Christian brother. The man of the world giving himself to a Divine service. Who will go and be the instrument of drawing forth from the domains of Heathenism another Gungaram? To do so would be worth a whole life of love and service and prayer.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Things sometimes strike strangers that never occur to residents. One thing has struck me particularly in going from city to city in this land of vast distances In England every church, chapel, or place of meeting for Christians has a neat sign-board stating the name of denomination, hours of meeting, pastor's address, and other useful particulars. In travelling about India one continually finds churches and chapels with nothing outside either in English or the vernacular to give the least information.

It has been my lot on more than one occasion to go into a strange city late in the week, to set out on Sunday morning to find a place of worship, and to meet no one, either English or Native, who could enlighten me. Or, if after some difficulty I have succeeded in finding the place, it has been shut up and no one about who could tell me at what hour the English service would take place. On one or two occasions I have found a notice in the Hotel or Dak Bungalow which has given me the information I needed, but these cases have been few and far between.

Surely in places where Native shop-keepers find it to their advantage to put up English sign-boards, the churches and chapels where English services are held might with advantage follow suit.

I am, yours, &c.,
A VISITOR TO INDIA.

SPREAD THE INFORMATION.

DEAR SIR.—Remarks have been made in your paper and elsewhere as to the desirability of a cheap edition of Chiniquy's "50 Years in the Church of Rome." Remembering that the first edition was issued at five dollars, or one guinea (nearly 15 Rs.) we may be glad that a good cloth gilt copy may now be had for Rs. 5-10, a plain cloth for Rs. 3-12, and a paper covered copy for Rs. 2-10, (postage extra) These are on sale at the "Watchman Book Repository," Bombay. There are also many other valuable books and pamphlets on Romanism by ex-priests, ex-nuns and others. There is now no reason why there should not be a large circulation of this important literature.

LIGHT.

NOTICES.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

AMERICAN MISSION CHURCH.
BHENDI-BAZAAR, JAIL ROAD.—Rev Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

THERE will be a meeting at the Grant Road Methodist Church next Thursday evening, the 2nd February, at 8 o'clock, to bid good-bye to Dr. and Mrs. Stone who are leaving for America in a few days.

All of their many friends are cordially invited to be present.

WESLEYAN METHODIST CHURCH.

Sunday, January 29th, 1888.

Colaba—Causeway, 11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. and 6 p. m. Mr. W. Lane.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. and 6 p. m. Mr. A. Gibson.
Sunday-school 4-30 p. m.
Cordial invitation to all.

A SPECIAL CASE.

A FRANCO-GERMAN family burned out of home and substance in Constantinople, came in destitution to Bombay a few weeks ago.

We have temporarily provided for five girls, —ages six to sixteen. Kind friends have arranged to place them in school in the Mofussil. Means are now needed to furnish an outfit and Railway fare to their destination.

Contributions may be sent to the Editor or Manager of the *Bombay Guardian*, or to Mrs. Gladwin, Foundling's Home, Grant Road Bridge.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p.m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

Epitome of News.

SATURDAY, JANUARY 21.

—*Makhzan-i-Masihi*: A new Theological Hall is to be built at Saharunpur for the use of the Seminary of the Synod of India. The cost of the building will be about Rs. 15,000.

—Same: A Ladies 'Home' is to be established at Dehra under the management of the A. P. Mission to which ladies may be sent to be trained for Zenana work. Here the ladies will study the language, religion and customs of the people, the various methods of reaching different classes, and so be prepared for their work. We think this is a move in the right direction. Every large Mission should have such a 'home'. We understand that ladies of this country will be received into this home and trained for work.

—Some interesting particulars are given in the "Catholic Directory for 1888," just published by Messrs. Burns and Oates, regarding the progress of Catholicism in England While the number of Bishops remains the same, that

of priests has been increased by 49, and reaches a total of 2,648. The number of churches and chapels is 1,631, showing an increase of 21 during the year now ending Of the secular clergy ordained priests for England and Wales during the past twelve months the number was 47. The "Directory" contains much information concerning Catholicism in the British Empire, within which there are now 25 Archiepiscopal and 96 Episcopal sees, 19 Vicariates-Apostolic, and 10 Prefectures-Apostolic—in all 150 sees, seven of which are vacant. The Catholic population of England is estimated at 1,354,000; of Scotland, at 326,000; of Ireland, at 3,961,000; total, 5,641,000. In the Colonies there are 175,000; in Asia, 980,000; in America, 2,183,000; in Australasia, 568,000 Catholic British subjects. As Queen and Empress her ajesty reigns over 9,632,000 Catholics. They are represented in the Imperical Parliament by 32 peers and by five English and 75 Irish members. There are 9 Catholics in the Privy Council; and there are 40 Catholic peers, 51 baronets, and 20 lords with courtesy titles.

—*Times of India*: Reuter tells us that the bridge over the Amu-Daria at Chardjui has been completed, and that the first train passed over on Wednesday. This is an event of some moment; and, indeed, we have in these columns frequently pointed out that the Trans-Caspian Railway, over and above its strategical importance, possesses great potential value as a commercial route It will in course of time drain into Russia the products of an immense continent, some of the districts tapped, such as Khorassan, Bokhara, and Samarcand, being amongst the most fertile regions of the globe. A slight forecast of what the future results of the Trans-Caspian Railway may be was afforded by the fact that when the line was completed to Chardjui a large quantity of wool, cotton, and silk was already accumulated there, awaiting the arrival of the first train, and no fewer than 80,000 bales of cotton were brought to the terminus during the first week of the railway being opened.

—Same: It is stated that his Highness the Maharajah of Durbhangah has promised a donation of Rs. 25,000 to the Theosophical Society, which is as much in want of funds as the Salvation Army.

—Of the 3rd anniversary of Keshub Chunder Sen the *New Dispensation* says: The ascension of our Minister was observed on the 8th instant with due decorum and profound solemnity. The night of the 7th was passed in vigil in remembrance of the dismal night of the 7th January 1884. After 2 o'clock A. M. the apostles and elders of the church assembled at the Sanctuary at Lily Cottage, where, in a side room, the ladies had been keeping up all night in holy exercises. There they passed the remaining portion of the night in deep meditation and prayer. At 6 A. M. all the worshippers in a body entered the bed-room that has been keept sacred and in excellent order since our Minister's ascension which took place in it. The room was especially decorated with white linen and flowers for the occasion. As the procession entered, the mournful morning of the 8th January 1884, became fresh and vivid in every mind Heavy sighs and groans broke the silence of the occasion, and tears flowed down in profusion from many an eye. After the hymn of 108 names of God was chanted with one voice, Bhai Uma Nath breathed out a most touching address to the spirit of Keshub Chunder with cries and tears. The morning service, conducted by Bhai Gour Govinda in the Sanctuary with a large congregation, began at 9 A. M. and lasted for about 4 hours.

—*Bible Society's Reporter*: The whole Bible, within the last four years, has been translated into the Azerbijan-Turki, or Tartar language. The whole Ararat-Armenian Bible has been translated for the Ararat Armenians, and we have printed for the Georgians a complete New Testament and the Psalms. A translation has also been made of the Kurdish Psalms, and one translation of the Kumuki, viz. St. Mathew's Gospel. I think you will agree with me that this is a very fair record of ten years' translation work.

Monday, January 23.

—*Bombay Gazette*: The Government must have expected that an increase of the salt duties would be accepted with disfavour by the representatives of native opinion. This was inevitable—at least as inevitable as the step itself can be shown to be. But the manner in which the increase has been brought about and announced to the world adds to the discontent grievously, and we believe unnecessarily. The Government have added a crore-and-a-quarter to the taxation of the country without any other warning than such as they allowed to leak out to a news agency in London. No opportunity has been given for discussing it, for asking if it is necessary or if any other way of supplying the needs of the Budget is available, or if the added burden, onerous though it may be, has been imposed in the way that will make it most easily to be borne. *A Government Gazette Extraordinary* appears in Calcutta, a duplicate of it appears simultaneously at the provincial capitals, and the thing is done.

—Lord and Lady Reay arrived on Saturday.

Tuesday, January 24.

—*Punjab Mission News*: Our brother the Rev. Paul Nisar Ali (American, U. P. Mission) has lost his wife and two little children under peculiarly distressing circumstances. The sad event resulted from the fall of the roof of the Mission House at Mirali in the Sialkot district, where Mr. Nisar Ali is stationed. The fall was caused by the collapse of an improperly built wall. Help was speedily rendered. Of three children in the house, one was extracted unhurt, but life was extinct in the other members of the family. Mr. Nisar Ali was not at home at the time of the accident. We commend him and our brethren of the Mission to God, and the word of His grace, in this heavy time of trial.

— The same, speaking of certain faquirs says, "A number of these restless seekers after truth, are imbibing the precepts of the Gospel, and are giving them out again to the people, in a more or less perfect form. Missionaries should carefully watch such movements and foster and direct them. They are common now, and will become increasingly so. As examples we may refer to the Thuma Bhagats, of whom we gave an account recently, and to the very interesting sect of the Chet Ramis. We know of a faquir in the Gujranwala district, and another in the Ludhina district, who have hundreds of disciples to whom they teach Christ. We know two such men in our own Amritsar district, one is preparing for baptism, the other, a very old man, weeps whenever a Christian brother meets him, saying, "O that God would take away the fear of man, which alone hinders my baptism"

—The *Makhzan-i-Masih* in its December issue, records a very interesting movement amongst faquirs.

"In the Bhagalpur District," says our contemporary, "a great number of Hindus have accepted the 'Gyan Depak' a Christian book, as the word of God. A certain faquir, (presumably the head of the sect) says he found the book lying in a field. This book is an exposition of a number of Christian truths, and by means of it hundreds of Hindus have been led to accept Christ as their Saviour; of these many have been baptised. How wonderfully God works and in what remarkable ways does He lead men to Christ. There are thousands of Hindus who follow Christ in secret. Our prayer for them should be, that they may confess Him openly, and be baptised in His name."

—*Punjab Mission News*: Our readers may remember the case of Moulvie Qudrut Ullah, a Christian of Batala, who some months ago became a Mahomedan, professedly from the purest motives. The *Reformer*, a Mohomedan paper, was sceptical on the point, and openly asserted that "Money was the Moulvie Sahib's faith" This was of course indignantly denied, but a letter published in the columns of our contemporary the *Nur Afshan*, more than substantiates the charge. It is from one Ghulam Nabi of Amritsar, to a well known Mahomedan in the Gurdaspur District. In it the writer deplores the lamentable idiocy of Islam, in that when the Christian Missionary Dr. Witbrecht returns to Batala from furlough, the Municipality and inhabitants rejoice and honour him with feasts and fire-works, "as if he were a blessing to the place"—but when the Moulvie Sahib became a Mahomedan they treated the event with severe silence, and worse still, have continued to do so. Ghulam Nabi then in harrowing terms depicts the anguish of Qudrut Ullah at this base desertion. He describes him as "broken hearted," and suggests as balm for his wounds, that speedy application be made to a number of influential Mahomedans, whom he names, for help, so that the Moulvie Sahib may be comforted.

Will it be believed that since this agonized appeal was penned, yet another Mahomedan of Batala has given a feast in honour of Dr. Witbrecht, and that Qudrut Ullah still languishes!

—*Bombay Catholic Examiner*: The news received by the last mail, as far as it relates to Rome, is nothing more or less than a record of the constant arrival in the Eternal City of special envoys, messages, letters, and gifts presented to the Holy Father. These were coming in from every quarter; from both greater and lesser European countries, from monarchies and republics, from East and West, from Oriental potentates like the Sultan of Turkey and the Shah of Persia, as well as from the republics of South America and from the President of the United States. The gift from the Queen of England, presented at a second interview which the Duke of Norfolk had with the Pope, has been much admired, and its presentation must have given as much pleasure to her Majesty's ten millions of Catholic subjects as it has done to the Catholics of the Continent who regard it as a token of the favourable change in religious feeling which has come over the country and the empire during the period of her Majesty's reign.

—Colonel Little, Mandalay, was savagely attacked by a servant, receiving two wounds.

Wednesday, January 25.

—H. E. Lord Reay held a Levee at the Secretariat yesterday afternoon.

—*Times of India*: A return of accidents on Indian Railways during the second quarter of 1887 shows that, as compared with the corresponding quarter of the previous year, the number of accidents to trains, rolling-stock, permanent-way, &c., increased by 97, or 10·74 per cent. Against this, however, must be reckoned the fact that there were 950 more miles of railway open. The actual increase is thus reduced to 3·34 per cent, in the train mileage. There were 66 cases of fires in trains, and no fewer than 488 of trains running over cattle on the line.

—The steamer *Ganges*, with English mails, left Aden for Bombay, Tuesday, 11 a. m.

Thursday, January 26.

—*Bombay Gazette*: Archdeacon Mathew was consecrated Bishop of Lahore at Westminister Abbey, on the 6th of January, by the Archbishop of Canterbury, and the Bishops of Lichfield and Bedford. Canon Burrows, of Rochester, preached from Rev. ii., 28 verse. "I will give him the morning star," and dwelt in the first instance on the great burden laid on

an Indian Bishop. An Indian Bishop, however had not only great difficulties but great opportunities. The Lahore diocese was the Mahomedan diocese, the only one in India in which followers of Islam were in a majority The Star in the East was a reminder to them that our religion, born in the East, is intended for Orientals. They must not be content with the progress of Christianity towards the East but they must claim and reclaim the East.

—Ayub Khan is to receive a personal pension similar in amount to that given to his brother, the ex-Amir Yakub. A separate allowance will be made for the large number of Sirdars who accompany him to India.

—The new Admiralty dock at Hongkong, the largest in the East, was opened on the 9th to receive a Chinese ironclad of 7,000 tons. Until the finishing touches have been given no formal ceremony will take place.

—Thieves have broken into the residence of the Nepalese refugee, General Puddum Jung, at Allahabad, and carried off property of considerable value.

—Mr. J. M. Maclean, M. P., recently met with a severe carriage accident, but latest reports say that he is slowly recovering,

—*Times of India*; Myingyang, January 25th: A gathering of dacoits under the pretender, Prince Shwe Gyobin Mintha, occurred at Setkyadoung, on the 23rd instant. Parties of Military Police, the Bombay Lancers, the 33rd Regiment, and troops from Myotha attacked them. The Military Police and Bombay Lancers attacked and drove them from their position and charged; the 33rd fired several volleys.—The pursuit was carried on for five miles, and the gang dispersed, Twelve bodies were picked up and many more were wounded. Our loss was one Burman policeman killed; three sowars wounded, one severely. The Prince was not seen.—Captain Scallon signals from Yaw Yakwat that the rebel Governor of that district and his two sons were captured by a Burman civil officer yesterday. A reward of five thousand rupees is offered for him.

—The huge case containing "Niagara in London" has arrived in safety. The case measures 55 feet, its breadth is 5 feet, and its width 5 feet. Its weight is over five tons. The case was handed to Messrs. Davies, Turner, and Co., foreign carriers, of New York, who consigned it to their London house for delivery to Mr. Shepherd, Yorkstreet, Westminster. No steamer had a hold big enough to take the case, and it had to be shipped on deck. In consequence no underwriter would insure the panorama, excepting against the total loss of the vessel. The case arrived per *Lydian Monarch*, which steamer was three days overdue.

—A quantity of gold, about sixty seers in weight in bars, has been found in the compound of the Golconda Brigade Mess by coolies working there. Nawab Afsur Jung, commanding the Brigade, will send the gold to the Nizam's Government.

—*Dnyanodaya*: Rev. Otis Carey, Jr., and Rev. D. C. Greene, D. D., missionaries of the American Board to Japan, with their families, have been spending a week in Bombay on their way to America. Those who have been privileged to meet them, and listen to their story of the progress of the Gospel in Japan, have been greatly cheered by what the Lord is doing in that part of Asia. Dr. Greene was among the first missionaries to Japan, and has seen all the wonderful changes that have taken place in the last eighteen years.

Friday, January 27.

—*Bombay Gazette*: The Syndicate of the Punjab University unanimously resolved on Saturday last to appoint Dr. Aurel Stein, "a native of Hungary," Principal of the Oriental College and Registrar of the University of Lahore on probation till 15th October next. The selection of examiners for the next examinations in Oriental languages has been made, and includes men of well-known standing in Bengal, the N. W. P., Bombay, and Madras.

—Von How Lin *alias* Walters, late a clerk in the employ of a Chinese firm, styled Mon Foong and Co, who has absconded with a sum of Rs. 11,000 belonging to his employers, whom he had cheated of that amount, has been arrested at Bombay, and will take his trial before the Presidency Magistrate at Calcutta.

—The Viceroy will probably take the chair at the annual meeting of Lady Dufferin's Fund on the 8th February.

—Regarding the fact of the Duc D'Orleans coming out to India to complete his military education under the orders of Sir Frederick Roberts, *Truth* remarks:—This is an arrangement made by Royalty, and it strikes me as being one of very questionable propriety, considering that the Comte de Paris is an avowed pretender to the throne of a friendly Power.

—According to a Calcutta paper, Mr. Agabeg has succeeded in finding rich iron ore in quantity, with limestone and coal within easy reach, in his mineral explorations of the Santhal Parganas.

—The Bank yesterday raised its rate of interest on demand loans on Government paper to 5 per cent

—The *Morning Post* announces that the Maharajah of Rampore offered to maintain a Native Infantry Regiment which he would like to be called the Rampore Regiment. The Viceroy has courteously acknowledged the loyal offer.

—It is intended to impose a small duty of four annas per case on petroleum imported into India.

—In future officers of the army may at any time and without passes or restriction as to number visit and reside in Kashmere.

—*Times of India*: After the departure of last mail Sterling Exchange kept very steady owing to there being no demand for bank Bills ready or forward. Banks declined to break the rate for Credits, seeing that they themselves could not sell even at 1s. 5 1-16d., forward telegraphic. On Wednesday a weaker feeling set in, and the one lot of forward telegraphic available at 1s 5 1-32d was quickly taken, and was wanted to a much greater extent than was available. Yesterday the sale of only twenty-seven lakhs of Council Bills, even at 1s. 4 15-16d., showed clearly how weak the position was, and the Bombay market left to itself without any support from Calcutta as usual quickly went to pieces. Bar Silver has given way gradually, the latest quotation being 44¼d per ounce. Exchange is waiting on business, which is very slow in coming, and until it does come in the shape of large exports we do not look for any improvement, and not much even then.

—The following is the season report for the Bombay Presidency for the past week:—Slight rain in parts of Sind and Kaira. Wheat and gram in three talukas of Belgaum, and late crops generally in three talukas of Satara injured by recent rain or unfavourable weather. Wheat damaged in five, and exotic cotton blighted in three talukas of Dharwar. Prospects of late crops improved in Kolaba, Ahmednuggur, and Bijapur. Harvesting of early crops continues in Surat, Khandesh, Sholapur, Bijapur, Belgaum, and Dharwar; that of late crops commenced in Sholapur. Cotton-picking in progress in parts of Kaira, Broach, and Kattywar. Probable outturn of early crops seven annas and of late crops nine annas in the rupee in Sholapur. Fodder scarce in two talukas of Nasik and a few talukas of Hyderabad. Prices of bajri in Ahmednuggur and Upper Sind Frontier and of bajri and wheat in Nasik rising.

—The following are the particulars regarding the attempt on the life of Colonel Little, of the 12th Bengal Infantry, commanding at Bhamo. As the Colonel was entering a bathroom his Madrasee servant came from behind and cut him down with a dha, repeating the blow as the Colonel fell. He then bolted. The Colonel, managing to drag himself to the door, called a sentry who gave the alarm. The servant was captured while hiding in some grass. Although he has confessed, he gives no reason for the act. Both Colonel Little's wounds are very deep. One is on the left shoulder, down to the shoulder-blade, and the other on the left side of the face and neck. The little finger of his left hand is also nearly severed.

Selections.

CHILD MARRIAGE.

BY MRS. N. M MANSELL, M. D., LUCKNOW.

Doubtless you know that the subject of child marriage is attracting the attention of advanced Hindus and Mohammadans, as well as of Christian people throughout India, and England and America. So let us examine the question candidly, and from a Christian standpoint.

By child marriage, I mean all those that are planned by parents, friends or guardians, and that are consummated before one or both of the parties are of a suitable age, and without their intelligent consent.

Such marriages are an iniquity in the sight of God and of the angels, and abhorent to all good and thoughtful persons.

A marriage made under the above conditions is unnatural, inhuman and cruel; for children cannot possibly understand the nature of the contract which binds them, cannot comprehend the Sanscrit texts which are repeated by their priests, cannot realize the obligation which enslaves them, do not know that they are perpetuating an outrage upon themselves which will end only when they cease to live.

To bind two children together *in infancy*, in the most intimate relationship of life, without their knowledge and consent, is the most abnormal and illogical of the evils which ignorance and selfishness and vice have ever imposed upon the weak and helpless and innocent—and as much a sin as the killing of children in the day of Abraham. The late Dr. Krishna Mohun Bannerjea calls it a "shameful prostitution," and further says that "in minds that are not altogether lost to moral sensibility—it must be associated with the utmost horror and disgust."

Child marriage is a *physical* outrage on child-nature, and, especially so on girl-nature. It retards her physical, mental, and moral development, undermines her constitution and often *renders her childless*, or comparatively so. I could mention hundreds of instances in my own professional experience to verify these statements, besides the many cases recorded by other well-known and reliable physicians.

There are several stages in the development of the girl-child, and various changes that take place gradually, each occupying a considerable period of time. Although a girl may have arrived at the age of *puberty*, and may possibly have developed a procreative power, still she may not be fully qualified for maternity, and she does not represent the correct marriageable age. She is in the *transition* stage, and while she is still developing into womanhood, she is not qualified to become the mother of a robust, promising family. Parts of her oseous and muscular tissues, which are essential to the reproductive functions, are still more or less imperfect.

The age of puberty is to be distinguished from the child-bearing age. There is a natural interval of five or six years between these two periods, the latter being the true physiological and the only appropriate time of marriage. At this time there is a greater aptitude for procreation, and a geater probability of a fine, robust, though not an excessive progeny.

Science, observation, and common sense teach that an immature mother cannot produce well-

developed off-spring. Immature mothers are liable to produce weak, deformed, idiotic children. Breeders of cattle and of horses take advantage of this natural law; and thus secure valuable and choice breeds. A careful gardener studies the same law, and prevents his trees and shrubs from bearing too early, as he knows that undersized and imperfect fruit will be the consequence. There is no reason why the science of *stirpiculture* should not be carefully studied in regard to child-bearing.

A woman's liability to sterility varies according to the age of her marriage—those marrying later, that is, at the true physiological age, being liable to bear larger, stronger, healthier, and more perfectly-developed children. Such children form the better classes, and occupy the foremost positions in the state and nation. There are reliable data to prove these facts—and also to show that abortions, monstrosities, and early deaths are generally the result of early marriages and also that the depraved, vicious, and criminal classes are the product of such parents.

The idea is very common, that Indian girls are more precocious than others, and therefore, *marriage must be hastened.* This state of affairs is supposed to be due to climate—but there are more potent causes. For centuries such pernicious customs have prevailed, so that girls have attained a *forced* puberty, which probably would never have existed under natural conditions. The female mind has been left vacant and uneducated, and has thought of little else than frivolous and sensual subjects, before reason and judgment have become matured, and before correct principles have become formed. The imagination has become excited, and the *ovaries* roused to premature activity. Thus an artificial forcing of the animal instincts, and an unnatural stimulation of the passions, have developed the Indian races as we see them to-day. The mind influences the body.

The system of early marriage panders to sensuality, lowers the standard of health and of morals, degrades the race, and tends to perpetuate itself and all its attendant evils to all future generations. Such is the law of *heredity.*

If Indian marriages could be generally deferred to a later period for a few generations, and girls given an opportunity to change the current of their thoughts and habits—if they could become better educated and better disciplined—the habit of early pubescence *would become broken,* and approach more nearly the normal standard. A marked improvement in mental calibre, in morals, in physique, would soon become perceptible, the dangers of childbearing would be minimized—and a healthy and vigorous race would be secured. Early marriage has induced early pubescence, and, conversely, early pubescence has induced early marriage. Climate has had much less influence than is generally supposed, and is *not* the prime factor that has wrought so much evil to India.

Early marriage is not only the main cause of sterility, but it *fades a girl's beauty,* and causes her to become prematurely old, and her husband soon becomes dissatisfied with her. He does not dream that his little child-wife was too tender and too immature at the time of her marriage to sustain the trials of wedlock, or that she has been rendered incapable of maternity by unbridled indulgence on his part—and so he insults her by marrying another wife. Thus childlessness becomes a justification for *polygamy.* Child-marriage is the natural mother of polygamy. What cruelty, what injustice, therefore, to a young girl, to be forced to marry before the age of knowledge and consent—and to be punished for childlessness and loss of beauty, with the tyranny and disgrace of another wife! If "slavery is the sum of all villanies," what shall I say of a system which forces a child-wife into life-long misery, and insult, and bondage?

During my fourteen years' residence in India, I have treated nearly a *lac* (1,00,000) of women; and many such pitiable child wives have said to me, "Oh, Doctor Mem-Sahibah, I implore you, *do* give me medicine, that I may become a mother." I have looked at their innocent faces and tender bodies, and asked "Why?" The reply invariably has been, "My husband will discard me if I do not bear a child." I have been called to treat surgically four little girl-wives whose bodies were most shockingly mutilated and renderd henceforth unfit for marital duties by their husbands! A gentleman (in manner and appearance) asked me to visit his family—and I saw a little girl—no larger or more developed than a European child of seven years—so completely ravished, that repair was almost impossible. This man informed me that this was his *last wife,* and that restraint was impossible! He said this in plain English, and without the slightest appearance of shame or pity. What a marriage system! How shameful! How degrading!

It is a *moral* wrong; an indescribable iniquity to dispose of a girl before she is old enough to give intelligent consent. It puts her down to the level of a slave or a brute. She becomes accustomed to being regarded as such, and accepts the situation because she knows no better. She does not know that the body is the "temple of the Holy Spirit," and that she possesses a soul that will live for ever. From lack of learning and worldly experience, she can never be a companion or ahelp-meet to her husband. She can never be a teacher, a guide, an example to her children, because she knows only tradition and superstition, and her mind always remains infantile. How pitiable such a mother?

It is a *national* evil. Because of this marriage system, the gifted races of India have degenerated, and become subjugated by foreign powers, and governed by the physically stronger and more energetic races, and India holds a subordinate place among the nations. This condition of affairs will continue so long as the mothers of the nation remain the victims of such a vicious marriage system, and are kept in a state of bondage, ignorance and superstition. As long as mothers remain too feeble and too immature to impart strength and vitality to their offspring—so long will the Indian races lack strength, and courage, and hardihood—and the nation will remain weak and dependent.

Is there no remedy for this crying evil? Thank God there are signs of awaking, and people are beginning to think. India, if left to herself, will *never* put a stop to this practice, and it will never die a natural death. Only a few years ago, *Suttee* was in full force, and widows were roasted alive on the funeral pyres of their husbands, the cruel flames enveloping their tender writhing bodies, consuming them to ashes. *Thuggee* was in full operation. The wheels of *Jagannath* ruthlessly crushed hundreds of votaries, annually. The various *Swinging Festivals* launched their frenzied victims into eternity by hundreds. Thousands of innocent babes were thrown to the hungry *crocodiles* by fanatical mothers. *Infanticide* prevailed over nearly the entire peninsula. Would any of these horrible customs have ceased of themselves? NEVER.

Let Government take the initiative steps. Let the law say, "Marry your children five or six years later. Marry the girl when she is *sixteen* or more. Marry the boy when he is *twenty* or more. Any infringement of this law will be punishable with fine and imprisonment, and the marriage declared illegal." No religious principles, or ceremonies, or prejudices would be interfered with. There might be some confusion and misunderstanding for a time—but in the end the people would be grateful for their deliverance, and glad to escape the galling yoke that has bound them to poverty and superstition and slavery for centuries.

Thousands of the enlightened classes would be glad to be freed from their shackles at once, but they are unable to bear the persecution and opprobrium which must follow; yet they would stand up boldly for this reform, if the powerful British Government would sustain them *by an enactment.*

Statistics show that the Native Christians of India are better educated than other classes—and this is especially true of the Native Christian *women.* This, with their emancipation from the vicious customs of the country, gives them the power and prestige to take a leading part in great national reforms.

This reform can be carried forward only by constant *agitation and petitions.* So let all friends of this movement courageously press forward until success shall crown our efforts.

[This paper was read in the vernacular, before the *Zenana* Conference of the North India American Mission, and its publication requested.]

CAWNPORE, 15*th Nov.*, 1887.

ODD MIXTURES.

ONE of the most bewildering and disheartening things in our poor unregenerate human nature, and even in gracious human nature, is the odd mixture of opposites, noble and ignoble, generous and petty, devout and irreverent, devoted and careless, moral and almost indecent, pious and almost infidel, that appear not only in different persons at different times and places, but even in the same persons under exactly the same circumstances.

This goes so far sometimes that it almost destroys our faith in them, and in their morality, and in their piety, and in their perfection, and in all their professions. We cannot understand how such inconsistencies can remain unperceived and uncorrected and unexplained. Our idols are dashed into atoms by some unexpected exposure of weakness and flaw. Our models lose all the force of example when we see in them things that we could not possibly tolerate in ourselves. Our sure confidence in some leader or friend is sadly demoralized when we come to hear or see some defect in his private life, in his home relations, in his church affiliations, in his business methods, or in something that seems to us almost vital to real religion.

But just about the time we are setting ourselves up for critics, just as we are beginning to congratulate ourselves upon our superior manners and morals, just as we have commenced to indulge some self-complacency over our own superior devoutness and devotedness, piety and perfection, we have our attention most mortifyingly called to some odd mixture in our own character and conduct that is quite as perplexing as anything we have detected in others. If they are too amiable, are we not too severe and morose and selfish? If their manners are almost sickening in their softness, do not ours verge on the opposite extreme? While our censures of them are even now rising to our indignant lips, are we not confronted and silenced by our own inconsistencies?

We have a conspicuous illustration of all this in the case of Jehoshaphat (2 Chron. 19.) He helped the ungodly, and loved them that hated the Lord, until he roused the divine wrath against him (v. 2.) Yet good things were found in him, in that he

had taken away the groves out of the land, and had prepared his heart to seek God (v. 3). He went through the people from Beersheba to Mount Ephraim, and brought them back unto the Lord God of their fathers (v. 4). He set judges in the land and charged them thus faithfully: "Take heed what he do; for ye judge not for man, but for the Lord, who is with you in the judgment: wherefore now let the fear of the Lord be upon you: take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (vs. 6, 7.)

Moreover, he encouraged God's ministers in the same way. He put the Levites, and the priests, and the chief of the fathers of Israel, in their rightful judicial position (v. 8). He also faithfully charged them; "Thus shall ye do in the fear of the Lord faithfully and with a perfect heart." (v. 9) "Deal courageously, and the Lord shall be with the good" (v. 11).

Now, who can reconcile such opposites in so prominent, so influential, and, in some respects so praiseworthy, a religious personage and character and life? He destroyed the enticements to idolatry, yet was disloyal to God in that he loved and helped his enemies. He warned the judges and the priests against incurring the wrath of the Lord, while he was drawing the divine retribution down upon himself. He was encouraging the judges and priests to judge for the Lord, to be impartial and true and upright, to avoid all respect of persons and all bribery, to act faithfully and with perfect hearts, to deal courageously while they confided in the divine favour and protection. He gave excellent advice; he was a zealous reformer; he was a zealous ecclesiastic; he stood up bravely for the old-time religion of the fathers; he fostered all departments of justice; he frowned right royally upon all forms of covetousness and deceit and unrighteousness; yet he helped the ungodly, and loved them that hated the Lord; he allowed himself to be drawn into relations, and into public conduct, and into wars with other nations, that did not meet the divine favour, but were disastrously unsuccessful.

Discouraging as the display of human, and even of professedly pious, inconsistencies may be, we can find no relief by ignoring such humiliating exhibitions of odd mixtures in character and conduct. We must sift the grain from the chaff; we must follow the good while we avoid and yet learn wisdom from the bad; we must free ourselves from all apish imitation of those who are great and in some things good, wealthy and influential, prominent and professedly pious; we must admit that all is not gold that glitters; we must not be deceived by counterfeits; we must keep separate from sin and sinners; we must follow the Lord fully; we must be sanctified wholly; we must be preserved blameless in spirit, soul, and body; we must be stablished unblamable in lifelong heart-holiness (1 Thess. 3: 13); as much as in us lies, we must be ourselves clear and consistent; we must earnestly seek godly wisdom and spiritual discernment, and the guidance of the Holy Ghost; we must set before us the one only unexceptionable model whom no man has ever yet convinced of sin, and who spake as never man spake; as Christ is, so must we be in this world; we must purify ourselves, as he is pure; we must be perfect, as our Father in heaven is perfect; we must, by God's grace, reach the minimum of these odd mixtures in character and life, while we rise into the single-eyed, single-minded, single-hearted, single-purposed service of Him who searches the hearts, and tries the reins, and determines the destinies of all sorts and conditions of men.

O ye Jehoshaphats! ye Levites! ye priests! ye fathers of the people! ye judges upon the bench! ye leaders of public opinion! ye preachers of morality and religion, of piety and perfection, of justice and righteousness! ye who stand prominent in the very highest public positions! give us the benefit of your stainless record and blameless behavior. —(*Chr. Standard.*)

A LECTURE ON SADHUS.

At the General Assembly's Institute on Saturday evening, the Rev. Mr. J. E. Abbott, of the American Marathi Mission, delivered an interesting lecture on Hindu Sadhus. The lecturer began by saying that as humanity is built upon a common plan, a comparative study of the Hindu and the Christian idea of a Sadhu became very instructive. He gave descriptions of a Hindu Sadhu, quoting passages from the Bhagwatgita and Tookaram, the Marathi poet. He then compared the ideal of a Sadhu as given there with that of a Christian Sadhu. The Hindu Sadhu must renounce the world, and all its concerns, in order to attain the stage of human perfection, whereas the Christian can enjoy the highest religious experience of which a man is capable, remaining, at the same time, in the world, and fighting the battles of life, and engaging in his daily avocations. The Apostle Paul, for instance, had attained the high ideal of Christian experience, although he had remained all the while in the world and battled with its difficulties. Among the Hindus, the conception of God was imperfect; while the ideal Christian's love of God lay deeper in the heart, because of the perfect conception of the Supreme Being. The love was intensified by the Christian belief that God has sacrificed Himself, in the person of Christ, for man. It was natural that among those who had a perfect conception of God the sense of sin should be much keener than among those whose ideal was not so perfect. The lecturer closed by saying that the life of the Hindu Sadhu, as was enjoined by the religious books of this race, was impracticable. Even according to the Hindu opinion, only a very few can reach the ideal of asceticism. On the other hand, it was a very practicable thing for everyone to attain the Christian ideal; and because of the possibility of its attainment, and its high character, it was one that should be sought after by all. A vote of thanks to the lecturer was passed at the conclusion of his address.—(*Bombay Gazette.*)

KEEP YOUR ENGAGEMENTS.

If you agree to meet a friend at a certain time and at a certain place, do so. To break the engagement without due notice to your friend, a l without his willing consent, is simply dishonest. You have no more right to rob a man of his time, than you have to rob him of his money. You agree to meet a friend at seven o'clock. He is on time and sits and waits for you. He has some important work to do, but remembering his promise, he waits nervously, looking at his watch, and watching the road to see whether you are coming. A whole hour goes by and yet you have not come. In the meanwhile some very important duty has been neglected by your friend, or he has been unable to do something on which he had set his heart. With every passing minute his feelings toward you change. He wonders why you cannot be prompt; he mentally preaches a sermon to you on the duty of promptness; he thinks of what he is losing by this long waiting; he thinks you must be very selfish to be so careless about your engagements; he looks with deep vexation on every passing moment of which you are robbing him; he would leave that very moment if he felt it was honest to do so; he tries to be charitable, and thinks that perhaps after all something unavoidable has detained you, but here he remembers that this is not the only time he has had to wait for you; finally he shuts up his watch with a snap and in disgust at your thoughtlessness leaves the spot, mentally resolved never to trust you again. And he is quite right. A man who constantly and needlessly breaks his engagements, is no more to be trusted than a man who makes away with his neighbour's money.—(*Dayanodaya.*)

Miscellany.

—Under the title of "Our Bengali Christian Brethren," the *Eastern Star* says: The Indian National Congress of the year that has just passed away gave the people of this Presidency an opportunity of coming across men of different castes and creeds belonging to the various parts of India. The Native Christians of South India would have been especially pleased to meet in the motley group many professing the same religion, though speaking languages different from theirs. The great majority of these new Christian acquaintances were Bengalis.

A few words about these Bengali Christians will, we trust, interest our readers. They all, as a rule, seem to show a leaning towards a complete change of attire and habits. One point most clearly seen in their ways of living as contrasted with those of their Southern Christian brethren is that they have broken through all barriers of caste and superstition. In this respect they seem to have the fullest sympathy of many of their Bengali non-Christian brethren. To know this one had only to spend a few hours at 'Wellington House' during the Congress-term. Christians and non-Christians sat at the same table and there was a free display of the sociable instinct in the Hindu. To the Southern Hindu and Native Christian it appeared that in the Bengali society there was all but a complete approach to the European sociality which is known to us only through novels and similar treatises. Thus there appears to be a social gulf between the liberal Bengali and the liberal Tamulian, a gulf as great as that existing between the European and the Hindu. But we, nevertheless, ought to compliment ourselves on the fact that some of our Indian fellow-subjects are already on the right track of social union which has been the long-felt, and only partially patched-up *desideratum* to effect the regeneration of India. Again, the fact of these Christian brethren coming so far to the South proves that they and those that had

delegated them are not one whit behind our Hindu brethren in patriotic fervour. In fact, they showed in more ways than one, that they excel the Native Christian community of the South in patriotism and a sense of duty to India in general and the Indian Christian community in particular. The part which our Northern Christian brethren played in the late Congress reflects great credit on and serves to bring to prominence the name of the Indian Christian community. The speeches of some of them were characterised by that sobriety which really good education alone could account for. And one fact alike important to the modern Indian educator and student is that by their sound judgment of things and equally sound expression of their judgment these Bengalis proved to our Indian 'priests of education' that knowledge imparted in the good old 'drink-deep' style and not in the spirit of 'the end justifies the means' will and cannot but produce results such as we were privileged to note in the language and thoughts of these gentlemen. These gentlemen, especially Messrs. Banerjea and Bose, in all their utterances silently exhibited in clear relief the real benign influence which the late Dr. Duff of Free Church fame must have exerted on his pupils. They, besides, have shown that a student under a teacher of the type of Duff, Anderson and Powell,—which unfortunately, is now fast becoming extinct—that such a privileged student would necessarily copy that independence of spirit which is invariably associated with the truly cultured mind and soul. The Bengalis are sometimes known as a band of noisy fellows. Flushed with English education they are said to have grown very '*independent*' as if the spirit of independence was a bad acquisition. The sort of *independence* arising out of self-conceit is, no doubt, reprehensible. And there may be Bengalis who possess this undesirable form of independence, as it is very natural to find such in all places where individuals are satisfied with only '*half-lights.*' But what have we to say against the spirit of independence which was originated and fostered by higher and nobler aims of life, and watered and developed by the ennobling influences of the Christian religion and its pious *prophets?* Mr. Banerjea is a very good example of that spirit of indepeneence which knows when righteously to bow before superior influences and when to over-ride waves of ignorance and overweaning conceit.

Before closing this we feel it our duty to say a little of Mr. Banerjea's worthy kinsman, Mr. Bose. Our revered friend is quite a Socrates and one is reminded of the good old Greek, as he listens to the easy communicative English of Mr. Bose. He has travelled much and spent some time in America and Great Britain. He is a weather-beaten intellectual sailor. He is a practised lecturer, and his lectures are so well-worded and his thoughts so logically arranged that we may presume to think he will compare favourably with John Stuart Hill. He has given educated Hindus two beautiful volumes on 'Hindu Philosophy.' Though he is old, he is full of life, and promises to be a most useful factor in Indian Evangelistic work not to speak of his literary capabilities to please the highly cultured few as well as the half-educated hundreds.

—The *Christian Advocate* has given considerable attention to the question of the influence of cemeteries on the health of the people living near them. It thus concludes an extended discussion on the subject:—

The chief question, however, is: Are the consequences of the burial of the dead so serious to the public health as to make cremation necessary or desirable? It is very common to assert that they are. The writings in encyclopedias are generally by the *advocates* of changes of this sort. Societies are formed for cremation, and they publish pamphlets; and assertions are made which in time come to be accepted as fundamental truths. Such, we believe, is the statement that cemeteries do great harm, and that epidemics and so forth are more likely to arise in their vicinity than elsewhere. Our attention has been directed to this subject, and we have had opportunities of making careful inquiry in the vicinity of graveyards in Dover and Manchester, N. H., in Detroit, Mich., in Stamford, Conn., in several towns and cities of New Jersey, and in Brooklyn, N. Y, as well as in this city, and we have never, during a long period of years actively engaged and brought into close relations to the population of all classes, found the least reason to trace ill-health to the vicinity of a graveyard or a cemetery. Indeed the writer has made the personal acquaintance of several families who have resided adjacent to a large burying-ground, where many interments per day were made, and have enjoyed uninterrupted health for many years. No special mortality has ever marked the congregations of Christian denominations residing in the vicinity of Greenwood, though one of the pastors whose residence and church are within a few blocks of the entrance to that cemetery, informed us that his little child considered it a dull day when she did not see more than twenty funerals pass. Having resided six weeks in close proximity to one of the largest cemeteries in London, the same inquiries brought similar answers. And while in Paris, in the neighbourhood of certain cemeteries, sore throat and low types of fever are common; they are also common in the same class of population in parts of the city remote from burial grounds.

A proposition was made in the "Society of Medical Jurisprudence and State Medicine" of this city, to petition the Legislature of the State of New York to enact a law "requiring the cremation of persons who have died of certain infectious diseases, and of those who are buried at the public expense." The late Dr. Frank H. Hamilton, A.M., M.D, LL.D., President of the New York Society of Medical Jurisprudence and State Medicine, on the 11th of March, 1886, read a paper in reply to this proposition on "Cremation of Human Bodies not a necessary Sanitary Measure." This pamphlet answers these oft-repeated statements, and shows that they are without foundation....

We therefore see no reason why the remains of those whom we have loved should not be buried in the earth or entombed; why their graves should not be adorned with flowers and designated and dignified by suitable monuments; why there should not be a common burial place to preserve central points of unity for families; or why a few handful of ashes in urns, having no certain dwelling-place, should be substituted for tombs; or why that large part of the sacred Scriptures which relates to burial, of the liturgical forms of various Churches, and of Christian hymnology upon the same subject, should be rendered useless; or a mere reminiscence, because of a craze on the subject of microbes, bacilli, septic gases, etc.

—*Scientific American*: A reliable telephone for short distances may be made as follows: Cut a circular aperture about 6 inches in diameter in a board. Over this tack a piece of parchment. To a wire solder a button or disk one inch in diameter. Pass the wire through a hole in the centre of the parchment, support the latter horizontally, wet it, and suspend a weight to the wire. Prepare two of these. When dry, place one at each end of the line and stretch a wire tightly between them, drawing against the buttons. Where the wire goes around corners, which should be avoided as much as possible, one or more loops of marlin must be used to carry it. It must touch no solid object. If properly arranged, on talking against one drum head, the sound will be reproduced by the other.

—Prof. Drummond to the school-boys at Mt. Hermon: I want to give you what we call in England a "wrinkle" I don't suppose you use that bad word in this place, and I don't know that it is lawful to use it on this platform, but I want to give you this "wrinkle," the difference between thought and remark. Now you will probably go to church to-morrow and hear the minister preach, and you will come away and say that it was a good sermon. Tom, Dick or Harry could make that remark. You should be able to say it was deep, learned, flowery, harmonious, practical, well balanced, or whatever it may be. Think of it as it progresses and apply some appropriate adjective to the different parts. Thus you will develop habits of thought. In reading a book, do the same. Take for instance, a story book. After reading it you ought to be able to tell a friend if it is stimulating, inspiring or what; and if the author is learned or uneducated whether he knows much or little. I would like to place before you the letters you have written for the past five years, so that you could see the list of adjectives you have used. You would find, it may be, good, nice, pleasant, fine and fair and that is about all. Now each person should have about five hundred adjectives in his vocabulary, because every adjective represents a thought.

TELEGRAPHIC NEWS.

St. Petersburg, January 19th: The Czar will remain here until March, when the Carnival commences.—His Majesty's decision has had a very re-assuring effect.—The Police state their belief that the recent conspiracy against the life of the Emperor was not an organized Nihilist plot.—The Bridge over the Amu-Daria at Charjui has been completed, and the first train passed over it in safety yesterday.

Bucharest, 19th: The Russians are still continuing the concentration of troops on the Gallician frontier.

Cairo, 19th: A good deal of sickness prevails among the rebels, who are now abandoning Handout and returning to the Camp at Tokar.—Colonel Kitchener has arrived here from the front to recruit his strength, which has been somewhat shaken by the wounds he received in the recent attack on Osman Digma's camp.

London, 20th: Captain Lord Charles Beresford, objecting to the reduction of the vote to be applied to the purposes of the Intelligence Department, sent in his resignation as Junior Naval Lord of the Admiralty—Lord Salisbury yesterday signified his acceptance of Lord Beresford's resignation, and his place in the Admiralty Office has been filled by the appointment of Rear Admiral Sir George Tryon, K.C.B.

Berlin, 20th: The Emperor William, receiving the Presidents of the Prussian Diet, said he hoped that, in spite of the present uncertainty of the situation in Europe, peace would be maintained.—He declared that the proposed changes to be made in the Landwehr Bill were an important necessity owing to the ever increasing armaments of neighbouring Powers. The expenditure to be incurred in carrying out these changes is estimated to exceed two hundred millions of marks.

Rome, 20th: Another brigade has received orders to proceed to Massowah, to reinforce the Italian troops already there.

Florence, 21st: A difficulty between France and Italy, which threatened to become serious has been amicably settled.—It originated by an Italian Magistrate causing the archives of the French Consolate in this city to be ransacked by the Police in a search for papers in connection with a pending law suit.

Paris, 21st. A naval squadron, consisting of ironclads and several cruisers, is in course of active preparation at Toulon.—The destination of the squadron is not known.—M. Tirard has refused to grant permission for the holding of the proposed lottery in connection with

the Panama Canal Loan.—Count Ferdinand de Lesseps is urging the shareholders to petition the Chamber of Deputies against this refusal on the part of the Minister of Finance.

London, 21st: Mr. W. O'Brien has been released from his imprisonment in Tullamore Jail, having been detained two months and twenty day.—Father Macfadden has been arrested at Armagh.—The *Times* publishes a telegram from Washington stating that the Anglo-American Fisheries Commission have come to a deadlock owing to the Canadian Government persisting in putting forward demands to which the Government of the United States will not give their assent.—Mr. Chamberlain also disapproves of the demands made by Canada.—Baron Henry de Worms, President of the Sugar Bounties Commission, has gone to Brussels with the object of endeavouring to overcome the objections of the Belgian Sugar Traders to carrying out refining Sugar in bond.—The appointment of Rear-Admiral Sir George Tryon as Junior Naval Lord of the Admiralty in succession to Lord Charles Beresford is denied.—Mr. G H. Portal, who conveyed the letter of the Queen to King John of Abyssinia, has been made a Companion of the Order of the Bath, and Major Beech, who accompanied the Mission, has been made a Companion of the Order of St. Michael and St. George.—The Jockeys, Charles Wood and George Barrett, have had their licences to ride withdrawn by the Jockey Club.—Lieutenant-Colonel Maharaj Dhiraj Sir Pertab Singh, Bahadur, K. C. S. I., of Jodhpore, Honorary A. D. C. to H. R. H. the Prince of Wales, has been made an Honorary Colonel in the British Army.—Sir, Robert W. Carden Bart., died suddenly yesterday, aged 87 years.

22nd: Everywhere in Ireland there has been rejoicings. Bonfires and illuminations in honour of Mr. W. O'Brien, and banquets are also in course of preparation at Cork and other towns.—Government have forbidden a projected meeting at Kilrush, to celebrate Mr. O'Brien's release from Tullamore Jail.—Mr. Alexander Blane, member for South Armagh, has been arrested at Armagh —Mr. Patrick O'Brien, member for North Monaghan, and Mr. Luke Patrick Hayden, member for South Leitrim, and proprietor of the *Roscommon Messenger*, have been arrested for making seditious speeches.

Paris, 22nd: A telegram has been received from Nancy which states that a French gamekeeper, named Barbaret, was out shooting wildboar near the German frontier when he was assaulted and thrown down by a German exciseman, who captured and made off with his rifle.

Bucharest, 22nd: The movements of the Russian troops on the Gallician frontier have been stopped for the present by the snow.

London, 23rd: The great excitement produced by the enthusiastic reception accorded to Mr. O'Brien since his release has quite prostrated that gentleman. He will attend the banquet given in his honour at Mallow, but otherwise will not be present at any of the numerous fêtes that are being held all over the country.—The police extinguished the bonfires that were lighted to celebrate Mr. O'Brien's release from Tullamore Jail.—The Proclamation forbidding the meeting to be held at Kilrush has been publicly burned in that town.—The *Standard*, in a leading article this morning, regards the increase in the salt-tax just ordered by the Government of India as a necessity that is to be greatly regretted, but commends the resolution of the Government of India to obtain a clear working balance in spite of the unpopularity of this particular tax.

Havre, 23rd: An Anarchist meeting was held here yesterday at which Louise Michel was present While she was in the act of addressing the assembly, a man named Lucas shot at and seriously wounded her.—Lucas was at once secured and placed under arrest.—(Later).—A medical examination shows that the wounds received by Louise Michel are not so serious as was at first supposed.

Berlin, 23rd: It is stated here that Sir Morell Mackenzie will shortly proceed to San Remo in order to perform an operation for removing the dead cartilage from the larynx of the Crown Prince.

Cairo, 23rd: News has been received here that the advance of the Abyssinians have been arrested owing to the threatening attitude taken up by the Dervishes collected at Galabat and to the disloyalty of the tribes in Southern Abyssinia.

London, 24th: Mr. Joseph Richard Cox, Member for East Clare, after having successfully evaded arrest by the police in Ireland for a long time, was arrested last evening in London on the warrant issued in Ireland which had been endorsed by a Magistrate in England.—Mr. Cox was immediately conveyed to Dublin to take his trial.—It has hitherto been generally believed that warrants issued in Ireland under the provisions of the Coercion Act were inoperative in England.

Phillipopolis, 24th: Prince Ferdinand, accompanied by his Minister Clementino, arrived here to-day, receiving a hearty ovation.

Metz, 24th: The *Official Gazette* published in this town, noticing the incident of the French game-keeper and the German exciseman, justifies the action of the latter.

Berlin, 24th: Lord Randolph Churchill has arrived here from St. Petersburg and affirms that the feeling in St. Petersburg is pacific. —Prince Bismarck in the course of a private conversation said he was tolerably confident that no European war would break out this year, and he hoped not for two or three years. —Reuter's Agency sends us the following correction of one of its telegrams published yesterday:—In yesterday's telegram from Phillipopolis after the word "Minister" please read "and Princess (Clementina)."

London, 25th: Sir Morell Mackenzie starts on Saturday for San Remo to see the Crown Prince.—The Irish Nationalists are actively engaged in making preparations for a great reception to be accorded to Lord Ripon and Mr. John Morley at Dublin on 1st February.—Mr. Cox has been taken to Ennis. After examination he was remanded in custody.

Allahabad, 25th: The Prime Minister of Nepaul probably arrives at Calcutta on the 30th.—Major Yate reached Khamiab on the 15th, the work of erecting the Boundary pillars was then almost complete.—It is understood that the designation of Sub-Assistant Commissary-General in the Commissariat Department will shortly be changed to that of Sub-Assistant.—Ayub Khan and his party are accompanied from Meshed by General Maclean's native attaché Allah Baksh. They will be met near Tehéran by Nawab Hassan Ali Khan, lately of the Boundary Commission. —The Amir is said to be bringing great pressure to bear on the frontier tribes to compel them to send Jirgas into Jellalabad. Nearly all have declined, as the greatest mistrust exists regarding Abdurrahman's intentions. —Commandants of Lucknow and Barielly battalions of Burma Military Police have been authorised to continue recruiting until further orders.—The Khyber Levies which keep the road open between Jamrud and Lundi Kotal are to be increased by two hundred men.

Paris, 25th: The Prefect of Nancy reports that the frontier has not been violated, and that consequently diplomatic representations regarding the incident are not required.

London, 26th: Lord Brassey, who lately returned from his cruise in the *Sunbeam*, which was chiefly devoted to taking notes of the defences of the large maritime cities of the British Empire in India and the Colonies gave the result of his observations in a lecture at the London Chamber of Commerce yesterday. —Field Marshal H. R. H. the Duke of Cambridge, Commander-in-Chief of the British Army, and many other notabilities were present.—Lord Brassey commended the defences at present existing and those in course of erection at Bombay, and the efficiency of its Dockyard, but advised the employment of additional monitors and the organization of crews to form a Harbour Defence Flotilla, as Bombay, he considered, should be the chief naval station in the East.—His lordship also strongly urged the formation of local batteries of artillery and the raising of regiments of militia at Colombo and Singapore.—These views of the lecturer were fully endorsed by H. R. H. the Commander-in-Chief, who added that it was far cheaper in the end to make all the necessary preparations for emergencies in times of peace instead of waiting till forced to do so by the near approach of war.—The Treasury has fixed the rate at which the accounts between the Imperial and Indian Government are to be adjusted during the financial year 1888-89 as seventeen pence per rupee, and henceforth fresh rates of Exchange for the conversion of the accounts will be assessed each year.

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Domestic Occurrences.

BIRTH.

SCOTT—At the Free Church Mission House, Gowallia Tank Road, on the 26th inst., the wife of the Rev. R Scott, of a daughter.

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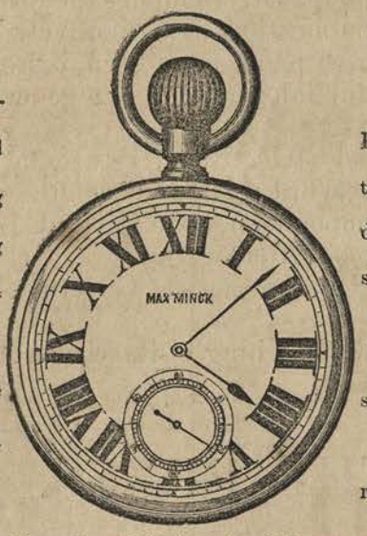

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BOMBAY TRACT AND BOOK SOCIETY.

THE BOMBAY CHRISTIAN ALMANACK FOR 1888.

The exterior of the Almanack is more attractive than ever. The design for the wrapper, specially executed for the work by a local artist, and giving the publication a distinctively Indian character was engraved in London at considerable expense, but even greater pains have been bestowed on the contents; the arrangement has been entirely re-cast, and much useful information, of a general character, has been added for the first time. The contents include :—

(Scientific)—A first lesson in Botany; Stalagmites and Stalactities; Fermentation. (Biographical)—H. M. Stanley; (Religious)—Christ in the Temple, God's Word; Man's strength and weakness; Natural Religion. (Descriptive)—Melbourne in 1840 and 1887. (Temperance)—Alcohol and Insanity. (Missionary)—The Moravians. (Miscellaneous)—Finishing touches; Home after work; Four great empires; the usual directory of Missionary, Benevolent and Christian Educational Societies, Government Offices, Postal and Telegraph Guides, &c., &c., &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns. As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

THE *Bombay Christian Almanack* for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest price (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * * —*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette.*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for the present year. The work contains a great deal of useful and interesting information, with reference, not only to missionary and other Religious organisations, but to secular affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8) It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Missions, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

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